

THE FAVORITE

O R,

A Plain Demonstration from
Scripture of Gods Favour to
the Righteous, in a Sermon preach'd at
the Burial of Mr. John Wesley,
of Newbury, 1631. Since publish'd
and now newly publish'd

For the Honour of
God, & man.

By Timo: Plymmer Preacher
of Gods Word.

Psal. 1. ver. 6.

*The Lord knoweth the way of the righteous, but the
way of the wicked shall perish.*

Prov. 11. ver. 28.

*He that trusteth in his riches shall fall, but the righteous
shall flourish as a Branch.*

LONDON,

Printed for Samuel May, dwelling in Pauper
Church-yard at the sign of the
Swan, 1622.



1681



TO THE RIGHT WORSHIPFUL MASTER

GEORGE BIRCHE, now *Maior*
of the Cittie of *Norwich*, to the Worship-
full Sherifffes and Aldermen his Brethren,

to the Commons and to all the Citizens in
the same Cittie; *Timothie Plurmer*
wishes all happinesse here, and
hereafter the Crowne of
Righteousnesse.



I G H T Worshipfull
and Right Christian
Friends, as I am wil-
ling to acknowledge
Gods gracious Pro-
vidence, and therein
the manifold fauours receiued of and

The Epistle Dedicatory.

in the Citie of Norwich , for the
space of no lesse then 14. yeeres, both
from priuate persons Christianly af-
fected in the time I was a poore
Grammer-scholler, and from publike
Magistrates, godly and religious, who
haue shewed me more then ordinary
fauour, partly in freely allowing me a
yeerely pension during the time I con-
tinued and proceeded in Cambridge,
and partly in bestowing vpon me, that
painefull place which now by Gods
blessing I doe enjoy ; I say , as I am
willing to acknowledge these benefits
with a thankfull minde , so I am as
forward to expresse true and reall
thankfulness to euery one of you . I
know very well that you will thinke
your loue and cost well bestowed , if
you may but see my profitting answer
your expectation . And thus much I
vnderstand to my greater encourage-
ment , that my poore endeauours al-
ready shewed haue been of you, most
louing.

The Epistle Dedicatory.

lovingly accepted; which I wish may be a testimonie vnto you, that I haue endeauoured (in some measure and desire) to be faithfull in a little: And of all my meditations I know none haue had better acceptation, then this which I name the Fauourite; which kinde acceptance I may truly say, was the cause of publishing this little Treatise.

But I ought not to be ignorant that this worke now must passe through the hands and censures of many strangers, who peraduenture will not so kindly accept, nor so fauourably beare with the slips they meete with as you haue done.

I hope all Readers that are well-
minded, will easily bee entreated to take in good part my willing endeauor in this necessary Argument, and the rather, because in the whole discourse they shall not be able to finde any one line which may make the heart of the

Object.

*In magnis
volnissē sas
tēt.*

The Epistle Dedicatory.

Ezech. 13. righteous sad whom God hath not made
22. sad; or strengthen the hands of the wicked,
that he should not returne from his
wicked way: And now, all that I will
say to you, to whom I owe so much,
is this, If there bee any thing in this
short Sermon, (which God hath
brought to my hand by his gratiouse
Spirit) whereby any of you may bee
furthered in the way of righteousness,
I humbly praise Almighty God, and
send it vnto you all as the first fruit in
this kinde; the best New-yeeres gift
that I haue, being the fittest token and
testimonie of my vnfeined thankfull-
nesse. Further commending to your
Christian consideration a place of
Scripture, viz. Ezech. 9.3.12. &c. vnto
the 20. verse; And adding this petition
Iam. 1. 17. to the Father of lights from whome
commeth euery good and perfect gift,
2. Thess. 2. that he would be pleased to make you
17. and me abound more and more in e-
very good word and worke, causing
our

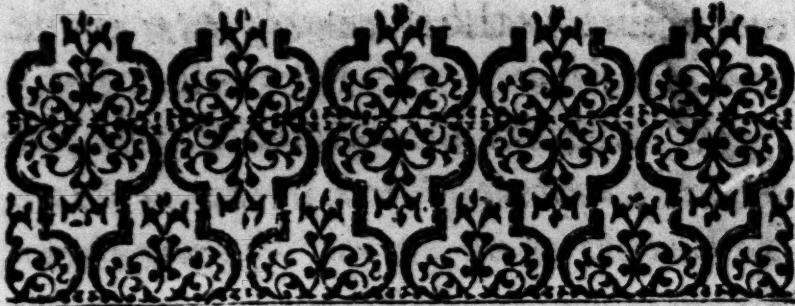
The Epistle Dedicatore.

our pathes as the shining light to shine Prov. 4.18.
more and more vnto the perfect day, I
rest and remaine. *London* this first of
January, 1621.

*Yours in all offices of
Christianitie to bee
commanded:*

Timo: Plummer,

To



To the Christian Reader,

T. P. wisheth all furtherance in
the way of righteousness.



Christian Reader,
we finde in History
both Sacred and
prophane, and easi-
ly obserue in the
practise of all na-
tions that Kings
and Princes haue alwaies had some or o-
ther to be their speciall Fanourites, that is
to say,

1. Such as they haue priuiledged a-
bove others to bee most neere in atten-
dance about their Royall persons.
2. Such as they haue graced and dig-
nified

The Preface.

nified with excellent names, stiles and titles of honour.

3. Such as they acquaint with the greatest and weightiest secrets of State, admiring them to bee of their Princell Councell.

4. Such as they readily heare and grant petitioning and soliciting for themselves and others.

And nothing is more obvions in holy writ, then that God the King of Kings doth make the righteous man his onely Fauonrite; The Lord sets apart him ^{Psl. 43.} that is godly for himselfe.

I. He makes him attend upon him in his speciall presence, in his House, in his Courts, in the best place he hath: A day in thy Courts is better then a thousand: I had rather be a doore-keeper in the house of my God then to dwell in the tents of wickednesse. ^{Psl. 84. 10.}

2. He gives him glorious names and titles, especially, calling him The Sonne of God: Behold, saith S. John, what manner of loue the Father hath bestowed ^{I. Joh. 3. 1.}

The Preface.

stowed vpon vs, that we should be cal-
led the sonnes of God.

Pro. 3. 32. 3. He reueales to him his secrets, The
Psal. 25. 14 secret of the Lord is with the righte-
Match. 13. ous, To you it is giuen to know the
12. mysteries of the Kingdome of heauen.

Iam. 5. 16. 4. Hee willingly heares his requests,
1. Pet. 3. 12. put vp in the behalfe of himselfe and o-
Ier. 14. 11. others, The seruent prayer of the righ-
Deut. 9. 14. teous auayleth much. It is strange to
observe how God seemeth to suffer via-
lence by their prayer: he is enforced to
cry out, Pray not for this people, let me
alone.

And will you see all these particulars
exemplified in one of Gods faourites,
namely, in faithfull and righteous Abra-
ham.

1. God takes him from Vn of the Cal-
Gen. 11. & dees from Idolatrie and superstition, and
12. chap. entertaines him into his owne seruice; co-
uenants to be his God, and commands

Gen. 17. 1. him to walke before him and be upright.

2. His name is changed in token of
further blessing, from Abram to Abra-
ham

The Preface.

ham, He must be a father of many nations, the father of the faithfull, the heire of the world, the friend of God, and what not?

Gen. 17.5.
Rom. 4.13.
Iam. 2.21.

3. God cannot finde in his heart to hide from Abraham his secret purpose, shall I hide from Abraham the thing Gen. 18.19 that I doe?

4. He is allowed to be a Master of Requests both for himselfe and for others. As for Ishmael I haue heard thee; Behold I haue blessed him & will make him fruitfull, &c. Againe, God saith to Abimelech, Restore the man his wife, for he is a Prophet, and bee shall pray for thee and thou shalt liue: But marke how in one prayer he preuailed with God in the case of Sodome; obserue, how soone bee brought God to an abatement; from fiftie to tenne: And I thinke if he had said, If there shall bee found one righteous in the Cittie, God would haue spared it for ones sake; This I am sure of, that God neuer ceased granting till Abraham ceased praying. But to what end rendereth this discourse?

Gen 17.20

Gen. 20.7

Gen. 18.3

The Preface.

discourse? to comfort and en courage

Iecl.3.16 thee Oh Christian in these last and pe-
Mal.3.15. rillous times wherein wickednesse see-

meth to get the upper hand and true
righteousnesse is out faced. Wee may see

the place of iudgement, that wicked-
nesse is there; and the place of righte-
ousnesse, that iniquitie is there. *What*

*though Antichrist for a time doe domi-
neere withall deceiueablenessse of vn-*

**2.Thess.2.
10.** *righteousnesse in them that perish:
what though the number of them be en-*

Verse 12. *creased that beleue not the truth but
haue pleasure in vnrightheousnesse: Bee
not thou disheartened, let them feare the*

Verse 13. *Spirit of Gods mouth and the brightnes
of his comming; but lift up thy head; Be*

Prov.28.1 *thou as bold as a Lyon, what though the
wicked be rich and in amitie with the
world: thou art more rich; thou hast
the better part, that shall never be taken*

Prov.6.12 *from thee. Durable riches and righte-
ousnesse, thou art most happy in Gods
fauour, if thou knewest thine owne hap-
pinesse; and that thou mayest know
it*

The Preface.

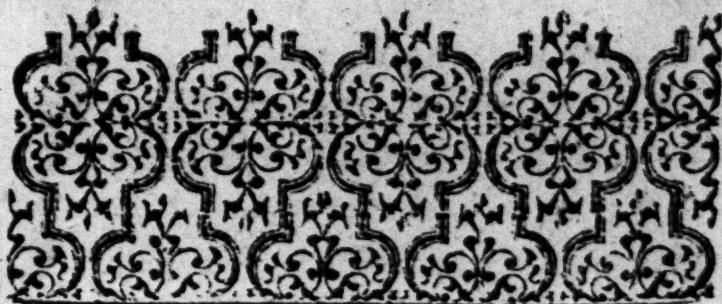
it in some degree, I haue for thy sake willingly published this little Treatise, It is my first borne, my might, and the beginning of my strength; If thou reapest any profit by it, it is the thing which I desire, onely praise God in my behalfe, for enabling me to performe any service for the good of his Saints, and afford me thy prayers unto the same God, that I may grow in grace, and in the knowledge of our Lord Iesus Christ.

2:Pet.3.18

Thy brother in the
same Lord.

T. P.





PSAL. 37.16.

A little that a righteous man bath, is better then the riches of many wicked.



Esides that maine
and manifest diffe-
rence which God
will make between
the righteous and
the wicked at the
day of iudgement,
when the righteous
all shine foorth as the Sun, and the wick-
be cast into vtter darkenesse ; Hee hath
ad cuen in this life a great difference be-

B

tweene

Mal. 3. 18.
Math. 13. 43
Mat. 25. 30.

tweene them, not onely in respect of that inward portion of true sanctifying grace, which the righteous partake in abundance, and the wicked not so much as tast of, & so differ as much as light and darkenesse ; *Ye were sometimes darkenesse, but now are ye light in the Lord.* But also in regard of their outward estate (which seemeth a Paradox) in temporals the righteous haue the better of it, hee goeth away with the better share ; so saith this Text, *A little that the righteous man hath is better then the riches of many wicked.*

The Method which I vse in the vnsolding of these words, is :

1. I poynt out the righteous man.
2. I obserue the little that he hath.
3. I shew how this little is better then the riches of many wicked.

1. Part.

Rom.3. 10.

Eccl.7. 29.

in Gen.1.27

Eph.4.24.

Job.8.44.

First, wee enquire for the Righteous man, Saint Paul findeth it written, There is none righteous, no not one; Solomon hath shewed this, that God made man righteous, according to his owne image in righteousness and true holiness. But as the Diuell stood not long in the truth, so man not long in that perfect estate, but by sinne defaced Gods work of originall righteousness

teousnesse, both in himselfe, and in his posterity. *Adam* begat a sonne in his owne Gen.5.3. likenesse, after his owne image, not in the image of God in which he was created, but in his owne image, that is, a sinfull wretch like himselfe. Hence *Eliphaz* saith, what is man that he should be cleane? and hee that is borne of a woman that hee should bee righteous? And *Esay*, we are all as an vncleane thing, and al our righteousnesses are as filthy raggis; But the same Saint *Paul* saith againe, *As by one mans disobedience many were made sinners, so by the obedience of one (namely Christ) shall many be made righteous:* according to that in the Prophet, by his knowledge shall my righteous seruant iustifie many. So then wee see that Gods children deriuе all their righteousness from *Iesus Christ the Righteous*; yea from that righteous Branch spring all their righteousness, they are couered about with the rayes and beames of the Sunne of righteousness; The Church is cloathed with the Sunne.

Now for the further clearing of this poynt, wee are sayde to be righteous two wayes.

i. By imputation of Christ's righteousness

Iob.15. 14.
Esay.64. 6.

Rom.5.19.

Esa.53.11.

I. Joh.2. 1.
Ier.23.9. &
33.15.
Mal.4.2.
Reu.12. 2.

1. Cor. 1.30
2. Cor. 5.21.
Rom. 10.4.
1er. 23.6.
Iustitia E-
uangelica.
Phil. 3.9.
Gen 15.6.
Rom. 4.3,
&c.

nes vnto vs, so Christ is made vnto vs (a-
mongst other things) righteousnes, and God
hath made him to be sinne for vs, who
knew no sinne, that we might be made the
righteousnes of God in him. And in another
place, Christ is the end of the law for righte-
ousnes, to every one that belieueth, therefore
we call him the Lord our Righteousnesse, and
this is called the righteousness of iustifi-
cation, or the righteousness of faith. An
example of this wee may see in Abraham,
*He beleueed in the Lord, and he counted it to
him for righteousness.*

2. By inchoation of inherent righte-
ousnes, wee being changed in our naturall
qualities by the power of Christs Spirit,
are led on to performe (in some measure)
the righteousness of the morall Lawe, fol-
1. Joh. 3. 7. lowing the example of our Sauiour Christ ;
according to that pregnant place, *He that
doth righteousness, is righteous, even as hee is
righteous,* and (this is called the righteous-
nes of Sanctification, or the righteousness
of the Lawe. An example of this we have
in Phineas, who executed judgement, and
Rom. 8. 4. Ps. 106. 31 *that was counted to him for righteousness.*

Iustitia E-
uangelica.

A Righteous man is such an one as being found in sinnefull *Adam*, a child of wrath, is through Gods eternall grace of election in Christ, cailed to be the Sonne of God, and heire of heauen, Ephes.2.3. whose sinne is freely pardoned, and person Rom.8. accepted in the active & passive righteousness of Christ applyed by faith, who being Mat.3.17. endued and renewed with the Spirit of Christ is so throughly altered and chan- 1.Thess.5. ged in soule, body, and spirit, that he is dai- 23. ly enabled to dye vnto sinne, and to liue vnto righteousness, that is, willingly to performe some new and pleasing obedience to Gods reuealed will, the onely rule of righteousness, and that from one degree 2.Cor.3.18. vnto another, vntill at the last hee hath 1.Cor. 15. 49. Gods image repayred and restored in as Psal.17.15 ample and better manner then euer it was Eph. 5.27. at the first, to the prayse and glory of Gods rich grace.

B 3

When

A descrip-
tion of a
wicked
man.

VVhen on the contrary a wicked man is such an one, as beeing the cursed off-spring Ephes.2.1. of rebellious *Adam*, is by Gods eternall 1.Tim.5.6. and iust appointment left in that damnable estate, who beeing dead in sinnes and 2.Tim.2.26. trespasses, that is to say, hauing his minde Eph.3.3. darkened, his will captiuated, his affections 1.Cor.2.14. disordered, is not able to vnderstand, will, Phil.2.13. or doe any thing pleasing vnto God in the Prou.15.8. whole course of his life; yea notwithstanding Esa.26.10. standing all the meanes God vseth, and fauour he sheweth to reclayme him, there is none effectuall vnto him, he will not learne righ- teousnesse, but dayly walke in the willfull breach of Gods righteous Lawe, waxing 2.Tim.3.13 worse and worse, and treasuring vnto Rom.2.5.: himselfe wrath against the day of wrath, and revelation of the righteous iudgment of God.

First,

First if wee now make a survey of the i. Vſe.
Face of the world , wee shall finde the
wicked swarne and gather together in
great multitudes , but for men qualified
according to our description of the righ-
teous man , the number will be very small ,
so that we may haue iust cause to obserue
and bewaile the paucitie and fewnesse
of those that are truly righteous : God in
the old world found onely Noah *that righ-*
teous man , and a preacher of righteousness ; 2. Pet. 2. 5.
Gen. 7. 1.
Thee haue I found righteous before mee in
this generation : In Sodom and Gomorrah
there was not found ten righteous men ,
though they might haue saued the whole
Cities from perdition , *Only Lot is deline-*
red , that righteous man that dwelt amongst Gen. 18.
them , who seeing and hearing , vexed his righ-
teous soule from day to day , with their unlaw-
full deedes . In Iobs time there was none like Iob 1. 8.
to him in the earth : Yea , it is the continu-
all complaint of the Prophets and Apo- Psal. 12. 1.
stles , that few are found walking in Gods Esay 57. 1.
righteous Law . And shall we that are fal- Mich. 7. 2.
len into the dregges of time , looke to finde Rom. 9.
a greater plentie , though wee search the
world with lights ? But what shall we say
or doe when wee finde such scarcitie and

The Fauourite.

want of righteousnesse on the earth ? We must pray that *righteousnes may looke downe*

Psal. 85. 11. *from beauen ; Let vs desire the God of our*

Psal. 4. 1. *righteousnesse to array the Church his*

Reuel. 19. 8. *Bride with fine linnen, cleane and white ; the fine linnen is the righteousnesse of the*

Prou. 14. 34. *Saints. In particular, let vs put vp our suites in the behalfe of our English nation, that righteousnesse may exalt it, and that sinne may not be a reproach vnto it ; In speciaill*

Prou. 16. 12. & 25. 5. *manner for the Kings most excellent Maiestie, that his Royall throne may still bee*

Psal. 72. 1. *established through righteousnesse. Give thy iudgements oh Lord vnto the King,*

and thy righteousnesse. vnto the Kings Sonne. Let vs not forget the Illustrious Prince and Princesse Palatine, with their hopefull issue, but pray, that God would blesse him in all his iust designes, that his righteousnes may be brought forth as the

Psal. 37. 6. *light, and his judgement as the noone day.*

Let all in authoritie vnder his Maiestie in Church and Common-wealth, be compas-sed about with righteousnesse. Let the Ma-gistrates put on righteousnesse, as a Robe

Job 30. 14. *and a Diademe ; and let thy Priests bee*

Psal. 132. 9. *cloathed : endue thy Ministers with righ-teousnesse ; yea let vs pray that every pri-*

Eph. 6. 14. *uate man may haue on him the brestplate of righteousnesse, that we may offer daily*

the sacrifice of righteousness, putting our Psal. 4.5.
trust in the Lord; Oh Lord leade euery
one of vs by thy Spirit in the pathes of Psal 23. 3.
righteousnes, vntil thou commest to iudge
the world in righteousness, making a new Psal. 9.8.
heauen, and a new earth, wherein shall Act. 17.31.
dwell righteousness. Amen and Amen. 2. Pet. 3.13

Secondly, vpon our survey wee exclude 2. Vse.
from all comfort of this doctrine, the
greatest part of the world which are open-
ly prophane and grossely wicked, That
hold the truth in unrighteousnesse, whose lust Rom. 1.18.
is there law, who haue no feare of God be-
fore their eyes, &c. as yee may reade eue- Psal. 36.1.
ry where in the booke of God. Against
such the wrath of God is reuealed from
heauen; *Know yee not that the unrighteous 1. Cor. 6.9.*
shall not inherite the Kingdome of God? Be Verse 10,
not deceiuied, neither fornicators, nor ido-
laters, nor adulterers, nor effeminate, nor
abusers of themselues with mankinde, nor
theeues, nor couetous, nor drunkards, nor
reuilers, nor extortioners, shall inherite the
Kingdome of God; And is this all their
punishment? this is punishment enough.
It is a hell to be out of heauen; yet it were
happie for them if they might escape with
the depriuation of heauen, but they shall
be turned into hell, the place prepared of Psal. 9.17.
old

Mat. 25, 41. old for the diuell and his angels : It was principally ordained for the diuell and his angels , but wicked men sinning doe as it were encroach vpon the diuels right ; It is iust with God since wicked men will sinne like the diuell, that they be punished with the diuell ; But oh thou living man ! while their is life in thy bodie , there is hope of thy soule, if thou wilt turne vnto the Lord he will receiue thee into fauour ; as I liue saith the Lord , *I have no pleasure in the death of the wicked*, but that hee should turne from his way and liue ; Turne yee, turne ye from your euill waies , for why will ye die, ye house of Israel ? *Discite iustitiam moniti, & non temnere diuos.* Learne in time before the gate of Gods mercy be shut, *to breake off thy sinnes by righteousness*, and thine iniquities by shewing mercie to the poore, by a holy restitution of wrongs, by the daily practise of repentance , if it may be a lengthening of thy tranquilitie, both in this life, and in the life to come, Let my counsell bee acceptable vnto thee,

Ezech. 33. 11. *doe not sell thy selfe to worke wickednes, and gaine nothing but a roome in hell , in To-phet ordained of old ; Yea for the King it is prepared (saith the Prophet) he hath made it deepe and large, the pile thereof is fire*

Dan. 4. 27.

1. King. 21. 25.

Esay, 30. 33.

fire and much wood, the breath of the Lord like a stremme of brimstone doth kindle it.

Thirdly, by this description we also vncase the hypocrite, and ciuill man, who haue onely the outward shew and conceit of righteouſneſſe, without the inward, ſound, ſolide, and ſubſtantiall change in heart and life. Woe vnto you Scribes and Pharifes, Hypocrites, for you are like vnto painted Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones and of all vncleanneſſe; *euin ſo ye alſo appeare righteous vnto men, but within are full of hypocrifie and iniuitie.* Therefore let me ſay vnto you, as our Sauiour ſaid vnto his hearers, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Pharifes, ye cannot enter into the kingdoms of beauen.* Ye ſee in what damnable estate you are in; ye are in no better caſe then notorious ſinners, nay I feare in worse; There are moſt woes denounced againſt ſuch; The hypocrite is hatefull to God and man; Fained sanctity, is accounted double iniuitie, and when God threatneth to puniſh extreamely, hee will giue them their portion with hypocrites.

3. Vſe.
Luk. 18. 9.
Prou. 30.

12.

Math. 23.
27,28.

Math. 5. 20

Math. 23.

Mat. 24. 51.

Fourthly,

Fourthly, wee hence enforce a double exhortation.

4. Vſc.

First exhortation.
Rom. 13.

14.

Math. 22.
11.

Phil. 3.9.

A&. 13.10.
Ely. 59.5.

Verse 6.

Gal. 2.16.

Eli. 45.24.

1. That euery one of vs would goe out of our selues, and get into the true fountaine of righteousnesse; *Put on the Lord Iesus Christ*; Put him on as a rich robe of righteousness, the onely *wedding garment* of our soule; Let vs not content our selues with a dreame, figment, and vaine shadow of righteousness, but labour with S. Paul *to be found in him, not hauing our owne righteousness which is of the Law, but that which is through the faith of Christ, the rightousnes which is of God by faith*; If we be not found in him, cloathed with his righteousness, we shal be cloathed with perpetuall shame.

Let not the enemies of Gods grace, the Papists perswade vs to weave the spiders webbe of our owne workes; They shall not become garments, neither shall they couer themselues with their workes, saith the Prophet. Indeede if we presume to bring before God our workes, they will bee in his sight but workes of iniquitie, as in the same place. Yea, Beloued in the Lord, Knowing that a man is not iustified by the workes of the Lawe, but by the faith of Jesus Christ, let vs freely confess, *In the Lord we haue our rightousnes and strenghtz*

If

If God should enter into judgement with *Psal. 143.2*
vs, no man living could be iustified.

Doth not Saint *James* labour to make
men see, that by workes a man is iustified ^{I. Obiect.}
and not by faith onely? And yet S. *Paul*
from good premises concludes, That a
man is iustified by faith without the deeds ^{Rom. 3.28.}
of the Law; Doe these Master builders
and maine pillars of the Church differ and
disagree, in this fundamentall point of our
saluation?

The seeming iarres and oppofitions
found in Scripture may be easily reconciled,
if we plow with Gods Heifer; S. *James*
speaketh of iustification before men, and
so he maketh workes to iustifie, *Declarationē*,
declaring who are to be accounted
righteous, in the Court of Sanctification,
and by this meanes, the Apostle layeth the
idle, emptie, verball professour vpon his
backe, who onely braggeth of faith, not
hauing the fruits thereof, but remainea
dead and fruitleſſe tree, ready to bee cut
downe and cast into the fire. But Saint
Paul speaketh of iustifying before God,
and so he maketh the poore hand of faith
to iustifie *Apprehensionē*, apprehending, ap-
plying, and appropriating therighteous-
nesse of Christ vnto the sinner, by which ^{Math. 3.10}
Rom. 4.5:
the

Math.9.13

Luk.18.14

2. Obiect.
Psal.7.8.

Ans.

Deut.9. 4.
5.6.
Tit.3.5.

the sinner may with boldnes appeare before Gods tribunall, in the Court of iustification ; and by this meanes the Apostle beateth downe the proud, conceited, Pharisicall Iusticiary, that dares obtrude and thrust vpon God his owne good workes, good intents, and good meanings. Yea this shall bee found an infallible truth, that Christ *came not to call such righteous*, but sinners to repentance. The poore Publican that humbly confesseth his sinnes, and desireth Gods mercy in the merits of Christ, is the man that goeth away iustified rather then the other.

*Doth not Dauid say, Judge me oh Lord,
according to my righteousness?*

I answer by distinguisheing of righteousness, there is a double righteousness, one of the person, another of the cause, Dauid there would haue God to judge him, according to the goodness or righteousness of his cause; therefore if thou lookest euer to come to heauen, cast away thine owne righteousness as dung and drosse ; For as the Israelites did not posseſſe the land of Canaan *for their righteousness*, so thinke not thou to climbe vp to heauen by thine own workes and merits. Let me deale plainly, bee not ſo ſottish to thinke of defruing at

at Gods hands by thy workes of legall
righteousnes, considering what thou maist Job 22.3.
reade in Job against this conceit, Is it any & 35.7.
pleasure to the almighty that thou art righte-
ous? or is it gaine to him that thou makest
thy wayes perfect? If thou be righteous, what
giuest thou him? or what receiueth bee of
thine hand? When we haue done all things
commanded vs of God, let vs say in truth,
and humility, wee are vnproufitable ser-
uants.

Are not we enemies to good works, by 3. Obiect.
this doctrine? Doe we not hinder well do-
ing? May not men say, what vse haue we of
good works, when you so strictly preach
faith onely?

No, we call as feruently and frequent- *Ans.*
ly for good workes, as any Papist in the
world, and vpon farre better grounds; and
will any wise man say; We are enemies to
Noblemen; if wee saye, that Noblemen
must not bee Kings? Is there not other
good vse in the state for Noblemen,
though they be not Kings, and sit vpon the
Regall throne? So are there not other
good vses of good workes, though tbey be
not admitted to be *Causa regnandi*, and put
in the top of Iustification? May they not
be *Via ad Regnum*, wayes that God haue *Eph. 2.10.*
appoin-

Mat. 5.16. appointed vs to walke in? Is it nothing
Gal. 6.10. that our heauenly Father is glorified by
2. Pet. 1.10 good workes? And that our brethren are
many wayes bettered by them , and that
wee our selues are by the same assured of
our effectuall calling and eternal election?
And know further, that wee doe not so
Lam. 2.18. strictly call for faith onely, but that we re-
quire works, the fruites of faith, to iustifie,
and testifie the life and truth of the same
faith, yea although faith, other graces and
workes be together in a Christian , yet
they doe not iustifie together , they con-
curre not in the act of Iustification; But as
the eares and eyes are together in a man,
and the eyes onely see , and as light and
heat are together in the fire, and the heat
onely warmeth ; So faith, loue, and workes
are in a true Christian, but faith (as it is an
instrument to lay hold, not as it is a vertue,
grace, or worke) onely iustifieth. To make
an end of this matter, we are vndoubtedly
to beleue , that this doctrine of Gods
free iustification, doth most plainly arise
Rom. 3.21, from holy Scripture ; It doth most fully e-
22,23,&c. stablish the righteousnesse of God; It doth
most plentifully demonstrate the deepe
miserie of man ; It affordeth most strong
consolation to euery true Christian soule ;
for

for then may Gods Childe say with courage and boldnesse; *Who shall lay anything to the charge of Gods elect?* when hee is throughly perswaded, that *It is God that inflieth.*

2. That euery one of vs would follow Second ex-
after righteousness, and daily walke in the hortation,
way of good men, and keepe the pathes of the 1. Tim. 2.
righteous; that it may be said of vs, as of ^{22.}
Zacharie and Elizabeth; they were both ^{Prov. 20.}
^{Luk. 1.6.} righteous before God, walking in all the
commaundements and ordinances of the
Lord, blamelesse; though not without all
sinne, yet without open reproofe or blame:
So let vs endeauour to be blamelesse and ^{Phil. 2. 15}
harmelesse, the sonnes of God, without
rebuke, in the midst of a crooked and per-
verse nation; amongst whom let vs shine
as lights in the world.

To presse this point yet further. Let vs
but seriously consider why God did elect
vs; but to be like to the image of his Sonne? ^{Rom. 8. 29.}
Why did he create vs, I pray, but that wee
should beare and shew forth some resem-
blance of himselfe, *who is righteous in all his Psal.* 145.
ways? Did hee redeeme vs for any other ^{17.}
purpose, then to *serue him in holiness and*
righteousnesse all the daies of our life? were ^{Luk. 1. 75.}
we not made free from sinne for that very
cause, that wee might become the seruants

Rom. 6. 18. of righteousness? And wherefore did God
reueale his Gospel of grace (called the
Tit. 2. 11, word of righteousness) but to teach vs to de-
12. ny vngodliness and worldly lusts, and to
Heb. 5. 13. live righteously? To what other end ten-
deth Gods ordinance of preaching but to
turne men unto righteousness? Doth not the
Dan. 12. 3. Apostle call true Preachers the Ministers
2. Cor. 11. of righteousness? Are not the Sacra-
15. ments which wee receiuie scales of righ-
Rom. 4. 11. teousnesse? I thinke true Religion is no-
2. Pet. 2. 21. thing else, but the way of righteousness;
and can we please God better then by this?
Prou. 15. 9. or bee any way better assured of his loue
Psal. 11. 7. and acceptation? He loneth him that fol-
& 45. 7. and loweth after righteousness. And againe, the
146. 8. Math. 21. righteous Lord loneth righteousness? Final-
32. ly, how can we thinke to escape death and
attaine to life, vnlesse we walke in the way
Prou. 12. 28. of righteousness? In the way of righteous-
ness is life, and in the path-way thereof there is
no death; Wee must resolute to finish our
course of well-doing if wee looke for the
2. Tim. 4. 8 crowne of righteousness, which God the righ-
teous judge will gine unto vs: We must not
Numb. 23. foolishly thinke to dye the death of the righ-
10. teous, except we liue the life of the righte-
Psal. 15. 2. ous. O vaine world, be not deceiued, as a
Gal. 6. 7. Prou. 11. 18 man sowe so he shall reape: To him onely
Hos. 10. 12. that soweth righteousness shall bee a sure re-
ward

reward, God rendreth to every man according to his worke. It is the worke of righte- *Esa.32.17.*
nesse that shall be peace, and the effect of righteousnesse, quietnesse and assurance for euer.

The second thing which I propounded *2. Part.*
obserueable, is, That for the most part the righteous haue but a poore pittance, a very little of these outward things ; when on the other side, many wicked are full-handed, build there nests on high, have riches, as it *Hab.2.9.*
is in the text. If we expostulate the cause with *Ieremie*, we must acknowledge the iustice of God as he did, and that for good reasons, hee thus vnequally disposeth and dispensest these common things to the wicked and to the righteous. *Ier.12.1.*

First, he dealeth thus bountifullly with the wicked for these reasons.

1. To shew his absolute power and infinite goodness. *The Lord is good unto all, his mercy is ouer all his workes :* He stampeth and printeth some of his communicable goodness vpon the vilest of his creatures, and who may controule him, *doing what he will with his owne ?* Therefore hee *Mat.20.15.*
giueth the wicked their portion in this life, *Psal.17.14.*
and they may looke for no more, for euen as *Abraham gave all he had to Isaac, and sent away the sonnes of his concubines with Gen.25.5.6*

Gal. 4. 28 gifts, so God giueth the wicked outward gifts, reseruing the eternall inheritance to the children of promise.

A& 14.17. 2. To leaue them without excuse, and himselfe not without witnesse, in doing them good, in giuing them raine from heauen, and fruitfull seasons, and in filling their hearts with foode and gladnesse ; Hee can

1.Sam. 15. say to them as he said to wicked *Saul*, *When thou wast little in thine owne sight, I aduanced thee, &c.* and they shall not be able to say

Math. 25. vnto him, *Wee knew that thou art an hard man.*

3. That he might gine vs an example of **Math. 5.44** doing good against euill, as we may reade **45.** in the Gospel. A dutie too much neglected, **Rom. 12. 20.21.** yet further commanded by *S. Paul*, and **1.Sam. 24.** practised by *David* and many other of the **17.** Saints of God.

4. In iudgement many times for their **Eccles. 5.13** hurt, *I haue seene* (saith the preacher) riches, **1.Tim. 6.9.** kept for the owners thereof to their hurt. So *Opes irritamenta malorum.* they proone as a knife in the hand of a childe, or as a sword in a madde mans hand, **Horat.** — dangerous and deadly. Surely many men *Horum semper ego optarim pauperis esse* had never beene so deepe in sinne and miserie, if they had not beene so rich ; Euen their wealth through Gods iudgement is a *bonorum.* snare and a trappe vnto them.

Psal. 39. 6.

To

To say nothing of the care, feare and sorrow that accompanie the same, in getting, keeping and loosing of them; to conclude; As God gaue the children of Israel quailies Psal. 106.
15. daintie meate, but a plague with it; he gaue them their request, but sent leanness into their soule; they had better haue beene without it; So God giueth the wicked the wealth of the world in seuere iudgement, as I might enlarge in many particulars. Hence a Reuerend Doctor of your owne Doctor was wont to pray, *Give us nothing Oh Lord Bound. in thine anger, though we should aske it of thee.*

Secondly, he dealeth thus sparingly with the righteous, for these reafons.

1. That hee may bring them to some conformitie and correspondencie, with his Sonne Christ there head and elder Brother; *who though he was rich, yet for our sakes became poore;* 2. Cor. 8. 9. Hee was poore in his birth, life and death. His birth was not allowed a fit roome in a common Inne. In his life, the foxes and foules, had a more certaine dwelling. At his death he had not a graue of his owne to be buried in; *Ergo* Joh. 29. 42. they must in some proportion drinke of Christs cup of pouertie; *The Disciple is not above his Master.* Luk. 6. 40.

2. That he may put a difference, between

Gal.4.1.

1. Pet.1.17.

Act.3.21.

Math.17.4.

the time of our nonage , and the time of possessing our inheritance; that wee may sensibly discerne the time of our sojourning here, from the times of the restitution of all things; God will not let vs finde a heauen vpon earth , and so dreame; *It is good for vs to be here.*

Heb.11.13 3. Being Pilgrimes and Trauellers in their present condition, it is not meete they should bee cumbered and laden with too much thicke clay; God will allow vs a light staffe to ease vs in our way ; but not a heauie burden to hinder our progresse.

4. That the wicked may haue occasion to doe good ; that their mouthes may be stopped, and they not able to say, but that Mat.25.45. there was some *little ones* in estate to doe Mark.14.7. good vnto; according to that ; *Ye haue the Deu.15.11 paore with you alwaies, and whensoeuer ye will ye may doe them good.*

In infortunis virius reluet. 5. That he may exercise his speciall graces in their hearts , as Faith , Patience , Hope , Humilitie , &c.

Faith, for if they should haue riches , in abundance, they would goe neere to trust in 1. Tim.6.17 them ; in dead *uncertaine riches* , and not in the living God ; and therefore God often keepeth backe greatnessse , that himselfe might be our chiefest trust and stay . Patience,

ence, God brought *Job* to a little, that hee *Job 1.*
might inure his patience, & in very truth,
God by this dealing will trie how willingly
we submit, and subscribe to his prouident
allowance.

Hope, He will haue vs hope for a plenty
else-where ; *If in this life onely we haue hope, 1. Cor. 15.19*
We are of all men most miserable.

Humilitie, because riches doe elevate
and lift vp the heart : God by the Prophet
telleth the Prince of Tyrus, *Thou hast en-*
creased thy riches, and thy heart is lifted up Ezech. 28,
because of thy riches. 5.

He was a heathen and a wicked man, but *Obiect.*
Gods children are of a better mould, frame
and disposition.

Nay, in this point God is iealous of his
owne people, that are in speciall couenant *Answ.*
with him ; He bids them, Take heede that
when they haue eaten and are ful, and haue
built goodly houses, &c. *that their heart Deut. 8.14.*
be not lifted up, and they forget God which
brought them forth of the land of Egypt,
from the house of bondage. For the most *Omnibus no-*
part, as the purse filleth, the heart swelleth; *bis ut res*
The heathen Poet could say as much ; *Ac-* *dant se se, ita*
cording to our outward estate, wee are either *humiles aut*
proud or humble. It is pitie faire weather *elati sumus.*
should doc hurt ; but it commeth often to *Terent. in*
Hecyra.

passe that in abundance Gods children are subiect to surfeit; when penury, want, and their competent little keepeth them in

*Vivitur ex
igno meli-
us.* —
Prou. 30.
8,9.

good temper; This made *Agur* pray as heartily against riches, as against pouerty; *Giue me neither pouertie nor riches, least I bee full, and denie thee, and say, who is the Lord?*

I. Vse.
Ier. 9. 23.
Eccl. 9. 1, 2.
Gen. 27. 39.
Prou. 3. 16.
Psal. paſſim.
Iam. 2. 5.
Luk. 7. 22.
1. Cor. 1. 26

First, this doth disprooue that false glasse and crooked rule, by which many rich men judge of their spirituall estate before God; they thinke themselues highly in Gods fauour, because rich; but let not the rich man glory in his riches. For alas, this is a meere deceit; These outward things fall out alike vnto all; or commonly Gods chiefe Fauourites haue the least portion; when prophane *Eſau*, whom God hateth, is allowed the fatnesſe of the earth: I tell thee riches are but a gift of the left hand, and if any haue the vantage, it is the poore man. Haue ye not read that God is called, the God of the poore and needie, the Father of the fatherleſſe? Hath not God chosen the poore in this world, rich in faith, and heires of the kingdome, which he hath promised to them that loue him; Yea, to the poore is the Gospel preached; ordinarily the poorer sort of people, do giue best well-come and entertainment to the same, when not many mighty and rich

rich in the world are effectually called; *Hauc Ioh. 7. 48.*
any of the rulers beleeneed on him? How hard-
ly shall they that haue riches enter into the *Mark. 10.*
kingdome of God? such as trust in riches, as is *23,24.*
there expounded. Therefore I may say to
rich and poore, Judge not after the *Ioh.7 24.*
rance, but judge righteous iudgement, and
alwaies remember that in heauen is poore
Lazarus, aswell as rich *Abraham*; *pouertie, Luk.16.*
ragges, nakednesse, cannot separate vs
from Gods loue in Christ; *He that feareth Rom.8. 35*
God and worketh righteousness is accepted of
him; though he be never so poore, this is *Act. 10. 35*
ancient doctrine, that God accepteth not
the persons of Princes, nor regardeth the *Iob 34.19.*
rich more then the poore.

Secondly, this exhorts vs to contentati- *2. Vſe.*
on, hauing *Jacobs* request, foode and ray- *Gen.28.20.*
ment, things for the present, our portion, *1.Tim.6.8.*
our lot, our little, let vs therewith be con- *Heb. 13. 5.*
tent; let vs learne with the Apostle (a deepe
point of Christian learning) *I haue learned Phil.4. 11,*
saith he, in whatsoeuer estate I am, therewith 12.
to be content; I know both how to be abased,
and I know how to abound every where and in *Simus con-*
all things I am instructed, both to be full and to *tentis ista*
be hungry, both to abound and to suffer neede, *modico, sub-*
Learne then, since God hath cut thee out *stantiole.*
but a little, to bee heartily well content, *westmer:*
with

with his good will and pleasure.

1. Object. But our little may prooue too little, and so we perish in want, begge, starue in the streete, &c.

Answe.
Verse 25.

I will not goe out of this Psalme for an answer, Obserue the Prophets long expe-
rience, *I haue beene yong and now am old, yet
haue I not seen: the righteous forsaken, nor his
seed begging bread.*

2. Object. We daily see that which he did not, the righteous ouerwhelmed with pouertie and beggery.

Answe.

If we obserue, who be the common beg-
gers in the world, we shall finde them to be
the vilest, gracelesse, and godlesse persons
of all the earth; There are but a few Laz-
russes to be found out of heauen; The wal-
2. Theſt. 3. king disorderly bringeth and keepeth mul-
titudes in the base estate of beggery, when
religion doth so schoole the righteous, that
he worketh in some lawfull vocation, and
so is not vsually brought to so great extrea-
mitie. *Salomon* in the booke of Prouerbes
is very copious and plentifull in this Argu-
ment; shewing that through sinfull cour-
ses, many miscreants doe come and crouch
for a peece of siluer, and a morsell of bread.
In particular, *By meanes of a whoorish Wo-*
Prou. 6.16. man, a man is brought to a peece of bread.

Againe

Agai
come
man
mot
trou
mea
terp
Cor
die
met
but
mal
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Againe, *The drunkard and the glutton shall come to pouertie, and drowsinesse shall cloath a man with ragges*: These are the fruitfull mothers that bring forth the numberlesse troupes of our *chill beasts and slow bellies*, I meane those vnprofitable burdens, the caterpillars and deuouring droanes of our Common-wealth, *viz.* the wandring sturdie and incorrigible rogues; *Hee becommeth poore that dealeth with a slacke hand*, but on the other side, *the hand of the diligent maketh rich*: *In all lawfull and honest la-
bour there is profit, but the taike of the lippes tendeth onely to penury*: Seest thou a lazie,^{23.} slothfull, idle wretch with his hand in his bosome, that can talke of worke but doe nothing? there is more hope of the homeliest labourer then of him; the poore plow-boy, shall come to preferment before him, *He that tilleth his land shall be satisfied with bread, but hee that followeth vaine persons is voyde of understanding*, and so in iust proportion shall want bread, and begge in the end as a witlesse and imprudent foole.

But wee see that God plungeth those, which (you would make vs beleue) are his *Obiect.* only Favourites, into a deepe pit of po-
nertie.

Wee see not things as they are; they are *Answ.*
not

Prou. 23.11
Prou. 10.4.
Prou. 14.

**2 Cor. 6.
10.**

not so poore as we take them to be. Reade what the Script. saith: *As poore, yet making many rich; as having nothing, yet possessing all things.* Not simply poore, but *quasi pauperes*, as poore. No, no, God will make hard shift (that I may speake it with reuerence) before his children shall want necessaries,

Num. 20.11

the hard flint, the rocke of stone shall gush out water, and the hungry Rauen shall

Ex. 17.6

bring them bread and flesh in the morning, and bread and flesh in the euening, as it did

Heb. 13.5.

Elijah. We haue Gods promise, that *he will neither leaue vs, nor forsake vs;* and these reasons to induce vs to beleue the same.

Psal. 145.

1 Because he prouideth for the vnreasonable Creatures : The Rauens, Lyons,

**15. & 104.
21.**

and the rest, *seeke their meat at God,* waite

Mat. 6. 26.

upon him, and haue it in due season : and will he not feed his owne deare children?

Shall they want ? No, *the Lyons shall lacke*

Psal. 34. 10

first, and suffer hunger.

**1. Tim. 4.
10.**

2 He is kind euен to the wicked, which are strangers to his Couenant, his enemies, *ergo,* hee will not faile those of his owne family, that are vnder his owne charge. If God be the Saviour of all men, then especially of those that beleue.

3 Hee hath sustained vs heretofore, when we were young : First, when we were in

in the wombe, before we had a mouth to re-,
ceiue meate, his gracious hand made ano-
ther passage : for as in the wombe wee are
wonderfully made, so are wee admirably
preserued and fed. Then out of the womb, Psal. 139.
14.
when we yet hung upon our mothers brefts Psal. 22.9,
he was our God: When we had not a tongue 10.
to expresse want, yet he made vs cry and
bend by a naturall instinct to the breast of
our mother, richly filled with fit sustenance
for vs : Afterwards he fed vs when we did
nothing, and when we did that which was
euill, and can hee now faile vs about his
owne businesse? No, he feedeth the godly Gen. 48.15
all their life long.

4 *He hath giuen vs his Sonne,* therefore Rom. 8. 32.
he will giue vs with him all things also : And
this is a very strong and Apostolical argu-
ment : we may reason thus : If he hath gi-
uen vs his Sonne, to be meate, drinke, and
cloth to our soules, hee will not stand with
vs for so small a trifle, as may serue our
bodies.

5 *He will giue vs a royll inheritance,*
therefore we should not feare, that he will
starue vs before wee come of age, and are
capable of it. *Feare not little flocke, it is*
your Fathers pleasure to give you a Kingdome. Luk. 12.32.

6 And lastly, if God doe forsake vs,
and

and not sufficiently prouide for vs, it is, because he is either vnable or vnwilling: now for his ability, wee beleue that hee is Almighty, and so rich in grace to all that call

Hag. 2.8.

Psal. 50.10
ii.

vpon him : *The siluer is mine, and the gold is mine, saith the Lord of hostes. Every beast of the forrest is mine, and the cattell upon a thousand hils : I know the fowles of the moun- taines, and the wild beasts of the field are mine.*

Psal. 24.1. In a word, *The earth is the Lords, and the fulnesse thereof.* And for his willingnesse, that is transcendent, infinitely exceeding that of naturall parents towardstheir chil- dren : yea, it surmounteth and surpasseth that compassion of the most indulgent andEsay 59.15 tender mother. *Can a woman forget her sucking child, that she should not haue compas- sion on the sonne of her wombe ? Yea, they may forget, yet wil not I forget thee.* So then, con- tent thy selfe with thy little, forasmuch asExo. 16.18 thy little will prove enough. *He that gath- red a little had no lacke.* If God giue but a little, he can make a little serue the turne, and be enough; and then a little is as good as a feast. Is thy prouision smal? thy appe- tite shall be the lesse. Remember the speech

M. Foxe,
Acts and
Monuments,
pag. 1874.

of the woman in the Martyr-booke; *If you take away my meate, God I trust will take a- way my hunger.* We know, as it is all one

in

in

in respect of Gods omnipotencie to worke
with meanes, or without meanes : and as
good Jonathan sayth , *There is no restraint to*
the Lord to save by many or by few : so in re-^{1. Sa.14.6.}
gard of Gods ordinary blessing vpon the
righteous, it is all one to preserue them by
dainty delicates, or by courser commons;
by much or by little. And learne this of
our Sauiour Christ, That a mans life con-
sisteth not *in the abundance of the things* Luk, 12.15
which he possesseth, but in the goodnessse of
God engrauen vpon them, whereby a few
dead things are made sufficiently seruice-
able to preserue and maintaine his naturall
life, as you shall heare by and by.

Thirdly, it now remaineth, that I should ^{3. Part.}
shew, that the estate of the righteous with
his little, is better then the riches of many
wicked.

Briefly then, as I conceiue the matter,
in these three respects :

- 1 Because he hath right to his litle.
- 2 Because he hath Gods blessing with it.
- 3 Because hee hath power to enjoy it.

First, in that he hath right and iust title
to his litle; it is his owne : now a little of
ones owne, is better then thousands with-
out due claime and interest, according
to that true Prouerbe , *Better is a little* Prou.16.8.
with

1 Tim. 6.

with righteousness, then great renewenes without right. Indeede Gods childe is the right and vndoubted heire of the world; God giueth vs richly all things to enjoy. The righteous mans tenure is in Chiefe, in Capite, in his head Christ Iesus; *all are yours, and you are Christs*: His assurance is Gods firme promise; *Godlinesse hath the promises of this life, aswell as of that which is*

1. Cor. 3.22
1. Tim. 4.8.

1. Tim. 4.8. *to come*; He doth not enter or take possession of any thing without prayer; *Give us*
Matth. 6.11 *this day our daily bread*, rememb'reng, that *e-*
very creature of God is good. When it is sancti-

1.Tim.4.5. fied by the word and prayer ; His homage, suite, and seruice is the faithful discharge of his calling, both generall and particular:

2. Theſſ. 3. With quietneſſe he workes and eareſ his owne
12. bread; When the wicked haue no right at
all (in the court of conſcience) to whatſoe-
uer he haueſt and holdetb; though in the
courts of men, he hath a ciuill right, as Pe-

A&5.4. ter said to Ananias, Was it not thine owne? Gen. 1. 28. That yndoubted right once granted to the

That vndoubted right once granted to the
sonnes of men is forfeited now, and lost in
Adams downfall; so that a man out of
Christ is a theefe, a robber and an usurper
of all that he possesseth, and albeit he will
boldly say with Nabal, *My bread, and my*
water, and my flesh, yet they are vnto him

but *unrighteous Mammon*. It matters not Luk. 16. 9.
 though he come by them , by reason of inheritance, gift, or labour, but then especially are they *unrighteous*, when they are got by force, fraud, or any *unlawfull meane* open or secret : Now doe but weigh in an Mich. 6. 10.
 equall ballance, the meane mans modicum, possest and held by so good and warrantable a right, and the riches of many wicked, purchased and procured , *per fas aut nefas*, by hooke or by crooke, by brieric, perjurie, Simonie, vsury, by the lying tongue, the false weight, the scant measure, the deceitfull ware, &c. and then tell me whose estate is best? tell me plainly , Are not the gleanings of *Ephraim better then the vintage of Abiezzer*? Surely, thou wilt say of these riches as Erasmus said of pleasure; Riches are not riches (not worthy any account) when they are ioyned with an ill report and a wicked conscience ; for although stolne *mala fama*, waters be sweete to the wicked for a time, yet know that there will be bitterness in the latter end ; Marke what Zophar saith, Prou. 9. 17. handling this very argument of the wicked lob 20.
man that oppreseth and forsaketh the poore,
and violently taketh away the house that bee Verse 19.
builded not, Though wickednesse be sweet in Verse 12.
his mouth , though hee hide it vnder his 13.

D tongue,

14

15

16

though he spare it , and forsake it not, but keepe it still within his mouth , yet his meate in his bowels is turned, it is the gall of Aspes within him. He hath swallowed downe riches and hee shall vomit them vp againe ; God shall cast them out of his belly : He shall sucke the poyson of Aspes, the vipers tongue shall slay him ; Alas, poore soules when the account is made vp of all things gotten by iniustice and wrong ; this

*Prou. 21.6. is the totall summe , viz. Vanitie tossed to
Paululum quod iusti possident est and fro of them that seeke death.*

suauius & fructuosius quam impiorum magna afflentia, ob arcanae Dei Diabolicall. Secondly , in that he hath an operative or working blessing with his little , to better it both in quantitic and qualitie:

benedictio nem. Genet. brard. Pro. 10.22. Psal. 113.7 First, in quantitic , which may be proved by testimonies, Diuine, Humane, and

3. Diuine , *The blessing of God maketh rich ; Againe, Heraiseth vp the poore out of the dust, and liftest the needy out of the dung-bill, that is, giueth a large encrease to small beginnings.*

2. Humane , old father *Jacob* may bee here produced. *With my staffe (saith he) I passed ouer this Jordan , and now I am become two hands. This testimonie is vpon record ; And may not we confirme this, and say to Gods glory, with nothing, or with little we came*

came into these gates, but now God hath multiplied vs exceedingly. The lines are fallen vnto vs in pleasant places, yea, wee haue a goodly heritage. Psal. 16. 6.

3. Diabolicall, The father of lyes, the diuell vttereth this truth; *thou hast blessed the worke of his hands* (speaking of that righteous man Job) and *his substance is increased in the land*: He acknowledgeth the augmentation of the godly mans wealth to be from the blessing of God; so that as it is said in the motto, *Concordia res parva crescunt*, so we may say, By Gods blessings, small things encrease, God we see can quickly double the talents of his faithfull seruants, Toone encrease *the little oyle* in the cruse; and in the pot of the poore widewes, and by his powerfull blessing, multiply the few loaves and the small fishes; Math. 25.
1. King. 17.
14. 2. King. 4. When on the other side, either the secret and hidden curse of God like a canker, eateth, wasteth, and vtterly consumeth the faire estates of many wicked, *God bloweth upon that they haue*, with such a blast, as Ioh. 6. 9.
Hag. 1. 9. they sowe much, and bring in little, earne wages and put it into a bagge with holes, as the Scripture speaketh; or else some open and manifest iudgement doe bring them downe from brauery to beggery, from the ruffe to

the ragge, from a girdle to a rent as the Prophet threatneth, In short, God seemeth to say to many wicked men, Because you ser-

Esay.3. 24. ued not the Lord your God with ioyfulnes and gladnesse of heart for the abundance of all things; Therefore you shall serue your enemies which the Lord shall send against you in hunger, and in thirst, in nakednesse, and in the want of all things.

Deut. 28.

Iob 37. 17. Secondly, in qualitic, By Gods blessing, Non borren- poore and meane cloathes doe keepe vs da res est a- warme, and course diet, pulse and pottage qua et polen- doe feed and fat vs. See this in that excell- lenta. **Senee.**

I8. epift.

Dan. 1. 15. lent example of Daniel and his compa- nies; Their countenances appeared fairer and fatter in flesh, then all the children which did eat the portion of the Kings meate. It is not the greatnesse and daintinesse of fare, but Gods good blessing that doe nourish and

Leu. 26. 26. strengthen the body of man, God makes

Isa. 3. 1. bread to be a staffe and stay, to satiate and

Ha9. 1. 6. strengthen the righteous man, when the

Mic. 6. 14. wicked haue the staffe of bread broken, and

Prod. 13. 25. Pauxillum the stay taken away; they eat, eat, eat

pium satiat. and are not satisfied. **T**he righteous eateth

affluensia to the satisfying of his soule, but the belly of the impium uorit. wicked shall want; In a word, man lineth not

Sculet. by bread onely, but by euery word of God:

Deut. 8. 3. Now one word of God, is a word of bles- sing

sing which the wicked haue not. So that as *Salomon saith* of the labourers sleepe. The ^{Eccles. 5.12} sleepe of the labouring man is sweete, wher-
ther he eate little or much, so may I say of
the righteous mans meate, it is sweete whe-
ther it be little or much; for the blessing of
God doth so sweeten and season it; that
his very appetite and hunger is a sauourie
sauce vnto it.

Thirdly, in that he hath an heart com-
fortably to enjoy his little. Say ye to the
righteous, it shall be well with him; for they
shall eate the fruite of their doing; As it is
Gods mercy to reward the righteous for
well-doing, so it is Gods gracious blessing,
that they taste, eate and enjoy, euен in this
life, a part of their reward; That men may
say, *Verily there is a reward for the righte-*
^{Ezay. 3. 10.} *ous, verily there is a God that indgeth in the*
^{Psal. 58.11.} *earth;* And that this is a speciall fauour,
hearken what *Salomon saith*, Behold that ^{Eccles. 5. 18} which I haue scene, it is good and comely ^{19.}
for one, *to eate and to drinke, and to enjoy the* ^{Iustus dirigi}
good of all his labours, ^{tur a deo ve} *that he taketh vnder* ^{sciat vti de-}
the Sunne all the daies of his life, ^{vitijs non} *which* ^{est. avareus}
God giueth him, for it is his portion; ^{digus, &c.} Every man also to whom God hath giuen ri-
chesses and wealth, and hath giuen him pow. ^{Bellarum.}

and to reioyce in his labour, *This is the gift of God.* When, on the other side, there is an euill seene of him vnder the Sunne, and it is

Eccle. 6.1.2.

common amongst men; *A man to whom God hath giuen riches, wealth, and honour, so that he wanteth nothing for his soule, of all that he desireth; yet God gineth him not power to eate thereof, but a stranger eateth it,*

Horat. Quo mibi fortu nus si non conceditur vii? *This is a vanitie and an euill disease; Is not then a little eaten and enjoyed, better then abundance laide vp and lookt on? I thinke I*

Prou. 15.16, 17. & 17.1. Eccles. 4.6. *I cannot conclude better then with that of Salomon, Better is a little with the feare of of the Lord; Better is a dinner of hearbes; Better is a drie morsell, Better is a handfull with quietnes, &c. then the abundant superfluitie of many wicked.*

I. Vse.

First, hence floweth comfort and encouragement, to all them that haue traced in the way of righteousness. Let not the righteous man forsake his righteousness, or

Ezek. 18.

slacke his pace, but rather goe on, since the righteous mans estate is so good, He may say as *Job* in another sense; *My righteousness I hold fast, and I will not let it goe.* If

24.

God be so good to the righteous, *Let him that is righteous be righteous still:* Let not thy goodnessse (O Christian professour) be as the morning cloud, or the earely dewe,

Job 27.6.

Reu. 22.11.

Hof. 6.4.

soone

soone dried vp and gone away ; but as I would haue the sowe the seede of righteousnesse in the morning of thy age , begin betimes ; so I would not haue thee withhold thy hand in the euening , giue in in thy old age ; but be faithfull vnto the death ; Yea , since God dorth not (in his mercies , graces and blessings) forsake vs when wee are old and gray-headed ; let vs not forsake him in our old age , but let our gray-head be a crowne of glory vnto vs , being found in the way of righteousness . Let vs encrease in all well-doing , that our pathes as the shinning light , may shine more and more vnto the perfect day .

Secondly , this may moue all men to bee much affected , yea , euuen rauished with this estate and happy condition , and to be induced with all speed to seeke the Kingdom of God , and his righteousness , since all things shall be so comfortably added vnto them : Let vs labour to be partakers of that kingdom , which consist not in meat and drinke , but in righteousness : Let this be first sought after of vs , and it will bee the most readie way to thriue in the world : for all things shall be so added , blessed and bettered , as nothing needfull shall be wanting to vs . It is the onely question in the world , Who

Eccle. 11.6.

Reu.2. 10.

Prou. 16.31.

Prou. 4. 18.

Rom. 14.17

Psal. 4.6.

Mic. 6.8.

will shew vs any good ? We that are preachers, do shew thee, O man, what is good, and what the Lord requireth of thee: nay, we shew thee the good and right way, to increase and better thy outward estate : It is the Diuels Prouerbe, *He that useth plaine dealing shall die a begger :* The plaine and iust way is the sure, safe, and gainfull way : It is a slander to say, It is vaine to serue God, and what profit is it that wee keepe his ordinances? &c. *Danid hath long since confuted that saying, In keeping Gods righteous judgements there is great reward.* If we

Mal. 3. 14.

Job 21.15.

Psal. 19.11.

Mal 3.10.

Hof. 2.22

would trie God in the practice of his will, see if God would not open the windowes of heauen, and poure vs out a blessing, that there shall not be roume enough to receiue it : yea, when God hath betrothed vs unto himselfe in righteousness, then he will heare the heauens, and the heauens shall heare the earth ; and the earth shall heare the corne, and the wine, and the oyle, and they all shall heare vs.

So long as thou goest on (O vaine man) in the way of wickednesse, thou art an outlaw, out of Gods protection ; God neede take no care of thee : But when thou turnest thy feet to Gods commandements, thou mayst claime the priuiledge of a good subiect,

subiect, take the benefite of Gods Coven-
nant, and promise, wherein God is tyed in
little or much, to bestow vpon thee a great
blessing : I thinke we may say as Bildad to
Job, If thou beest pure and upright, surely now Job 8.6.7.
he will awake for thee, and make the habita-
tion of thy righteousness prosperous, though
thy beginning was small, yet thy latter end shal
greatly increase : so it came to passe with
him; the Text is evident for it, *The Lord Job.42.13.*
blessed the latter end of Job more then his be-
ginning : yea, God gave him twise as much as Verle 10.
he had before : And so it will be with thee, if Deut.33.1.
thou shalt harken diligently vnto the voice
of thy God, to obserue and to doe all his
Commandements, with sinceritie and vp-
rightnesse of heart : *Blessed shalt thou be in Vers.3,&c.*
the Citie, and blessed shalt thou be in the field:
Blessed shall be the fruite of thy body, and the
fruite of thy ground, and the fruit of thy carrell,
the increase of thy Kine, the flockes of thy
sheepe. Blessed shall be thy basket and thy store.
And a little after, *The Lord shall command*
the blessing vpon thee in thy store-houses, and
in all that thou settest thine hand unto, &c.

Thirdly, this sharply reprooueth the *3. Vse.*
wealthy-wicked, that vsually despise and *1am.2.6.*
disdaine the poore righteous man, and count
him as the dung, and off-scouring of the
world,

world, let them know, that although hee
Pro. 12. 26. hath but a little, yet, *The righteous is more excellent then his neighbour:* and againe,
Pro. 28. 6. *Better is the pore that walketh in his uprightnesse, then he that is peruerse in his wayes,*
though he be rich. And to say truth, the righteous poore man, is better then the wicked rich; inasmuch as righteousness is better then riches: Now righteousness excels riches, in many particulars, especially in these fourre:

1 Riches cannot secure vs from Gods
Prou. 11. 4. wrath, but righteousness can. *Riches availe not in the day of wrath, but righteousness de-*
1. Pet. 1. 18. *livereth from death: We are not redeemed with corruptible things, as siluer and gold: but*
Esa. 1. 27. *learne what this meaneth, Sion shall be redeemed with judgement, and her conuerts with righteousness.*

2 Riches adorne but the body, but
righteousness decketh and beautifieth the
Luk. 16. 19. soule. *He hath clothed me with the garments of salvation; he hath couered me with the robe of righteousness, as a bridegroom decketh himselfe with ornaments, and as a Bride adorneth her selfe with iewels.*

Eccl. 4. 8. & 5. 18. 3. Riches cannot give content; neither the eye, nor the heart can be satisfied with riches: mans spirit, his immortall soule can-
not

not be filled with these terrene and transitory things. Wee reade but of one ^{of sa} that said, *I haue enough.* These trifling toyes cannot satisfie the vnsatiable heart of a naturall man; but they that *hunger and thirst after true righteousness,* shall be satisfied: yea, he that drinketh of the water that Christ doth give, shall thirst no more.

4 Riches continue not, they are uot permanent and durable; they make them-selves wings and are soone flowne away; but *righteousnesse* is called *everlasting* by the Prophet Daniel, and wee reade of the man that feareth God; *his righteousness endureth for ever.* Well then, thou that despisest Gods poore, God will contemne thee, and set thee at naught, and highly exalt his name and memory. *The righteous shall bee had in everlasting remembrance:* and in another place, *The memory of the iust shall be blessed, but the name of the wicked shall rot.*

Fourthly, to shut vp all in a word, Let vs not envie the vnhappy flourish of the wicked; as wee are admonished in the entrance of this Psalme, and by Solomon also in his booke of Prouerbes. *Habakuk* see-
meth to repine at their prosperous estate, saying, *Their portion is fat, and their meate plenteous:* Job calleth their estate into question, when he saith, *Wherefore doe the wic-*

Gen.33.9.

Matth.5.6.

Ioh.4.14.

Prou.23.5.

Dar.9.24.

Psal.82.3.

Prou.10.7.

Prou.24.1.

Ha.1.16.

Iob 21.7.

Psal. 73.

Ibidem.

cloud,

— *Iam non ad culmine rerum, nisi estas cruuisse queror collum.* Therefore, doe we see them aloft vpon the top of Fortunes wheele ? do they build their nests in the clouds? stay awhile, they will not bee long there; they will come downe as fast as euer they went vp : So saith the Prophet, *Man being in honour & us lapsu gravideth not, he is like the beast that perish :* Be uiore ruanus

Psal. 49. 12.
Verse 16.

Mal. 3. 15.

*ked line, become old , yes, are mighty in pow-
wer &c. David himselfe stumbled at this
rocke of offence; Hee was offended at this
through ignorance, vntill he went into the
Sanctuary of God , and was well catechi-
zed concerning the point. Then he vnder-
stood their end, and would not change his
estate with them : For though they prosper
in the world, and increase in riches , yet hee
saw that God did set them in slippery places,
and cast them downe to destruction.*

Therefore, doe we see them aloft vpon the top of Fortunes wheele ? do they build their nests in the clouds? stay awhile, they will not bee long there; they will come downe as fast as euer they went vp : So saith the Prophet, *Man being in honour & us lapsu gravideth not, he is like the beast that perish :* Be uiore ruanus the glory of his house is increased , as in the same place, neither stand amazed , when they that worke wickednes are set vp, as another Prophet speaketh,because, *Computatis, Computandis*, that is to say, in right reckoning, thou art aboue tenne thousand times a better man in thy estate; rather pity such as haue no more profit and gaine by that which they possesse ; *What doth it profit a man to gaine the whole world, and to loose his* owne

owne soule; And reioyce in thine owne ad. Mat.16.26.
uantage and profit, in that thou doest not
labour in vaine : Light is sowne for the righ-
teous, and ioy for the upright in heart: there- 1.Cor.15.58
fore, reioyce in the Lord, ye righteous, for Psal.97.12.
if thou beeest filled with the fruiss of Phil.1.11.
righteousnes, know assuredly that
the fruit of Righteousnes
shall be vnto thee a
Tree of life.

Piou.11.34

F I N I S.

I. S. to the Reader.

1 **R**eader, if gladly thou wouldest be resolu'd
Whom God delights in, see thou here involud,
A plaine description of his Fauourite,
Not the prophane, ne yet the Hypocrite.
It thwarts the purenes of the iealous Lord,
To fauour sinners, or with them accord,
But he who out of nature clasbeth sure,
By faith vnsineined, on his Sauiour pure,
Shewes forth his light, abandons wickednesse
And serues the Lord in truth, and rightrieousnesse;

2 **N**ext, if thou seekst, wherein his fauour stands;
Tis not in worldly wealth, ne goods or lands,
But in his inward gifts and speciall gracie,
Wrought in the hearts of such as he embrase.
Let not the rick then in his outward fate,
Thinke himselfe happy, and in blest estate:
Nor let the poore repine, but rest content,
With that same little, which the Lord hath sent.

3 **F**or lastly, here is proou'd how God doth blesse
The little portion that his owne possesse:
But cur'eth, wasteth, and consumes the store
Of rich-vngodly grinders of the poore.
Let then the righteous man be righteous still,
And frame his life according to Gods will:
For though the wicked here exalted be,
The righteous man is better farre then he.

7. A. 69
F I N I S.

